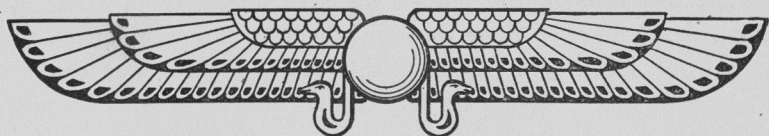


"Point out the 'Way'—However dimly, and lost among the host—as does the evening star to those who tread their path in darkness."



MERCURY.

EDITORIAL + STAFF:

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THE MISSION OF THEOSOPHY.

THE closing century of our historical period has been one of marvelous development in the physical world. Man has won a victory over some of the cosmical element, and enslaved them, to serve his daily needs. Superabundance of resource, supplemented by a science of production, has given the nineteenth century dweller on this planet an opportunity of reveling in luxury. It is, however, still a question whether luxury is an aid, or a hinderance to that development of character, which expresses the real progress of humanity.

If along with the science of production, a science of distribution had been evolved—and, in consequence, absolute poverty had been swept out from our civilization—a nobler growth for all our race had been attained. That science of distribution, however, will only come when the unity of humanity is recognized as a fundamental fact in nature.

When Theosophy, true to its mission, has brought understanding of the great laws of Re-incarnation and Karma home to the consciousness of all thinking people, then the words of the Scripture "As ye sow, so shall ye reap," shall give forth their full mean-

ing and impress us anew with our responsibility in every act and thought. A clear understanding of Re-incarnation and Karma will speedily remove the glamor we have indulged in, when believing death an open door, through which we can escape from the turmoil our selfishness begets in this plane of existence that we call "Earth life." When we realize that he who creates an arbitrary limitation, hindering development in any fellow man to-day, will reap a hinderance in his own next effort, man will hesitate in acquiring selfish gain for the brief hour of one life at such cost. He will rather seek the true gain, which is the advancement of humanity in general. When we, who may be masters to-day, through favorable circumstances of birth, understand that in the larger to-morrow of life, we may be born into the lowest division of the body politic, we will ponder long before raising a class barrier, or forging shackles upon the freedom of any.

Another point that the present phase of human life presents for the consideration of the Student, in all this luxury, is the multiplicity of sense stimulants, fastening man's thought to objects.

We are eternally looking outward; nineteen hundred years ago it was said by a great Master, "The kingdom of God is within you." This is a clear and direct teaching on a most vital point, from the founder of the Christian religion, and how have we regarded it? Does the Christian world follow the simplicity of living that would indicate that the pearl of great price is within the consciousness of each human soul?

Look about you and answer. Then least to judge our fellows without mercy, let us look into our own hearts. Are they illuminated by the radiance of the kingdom? which is the light of love, of compassion. Is the overcoming of evil with good the motive of our own lives? or are we ensnared in the turmoil of greed and strife? It is the mission of Theosophy to teach humanity, not only to love one another, but also to recognize in the whole a manifestation of the one life that is the Spirit of, and the consciousness in the Universe.

All that makes for harmony, or union in peace and love, is of the nature of service to the God of our Universe. It is obedience to that still small voice, that will lead if we will follow, that we can find the path to the kingdom, whose King is the Infinite life.

This "Voice of the Silence" as Theosophy names it, cannot be heard amid a tempest of evil passion. The silence required, is produced only through a harmony within, a quiet mind, a loving peaceful heart, and a love of truth that floods one's consciousness; then through the overcoming and shutting out all greed for things of the earth. In place, therefore, of eternally chasing the shadows on the screen of time of these objects of earthly desire, that are as elusive as the "will o' the wisp," we should search within our Spiritual consciousness for the verities of life.

Theosophy teaches that all objects in nature have their origin in ideation. Tracing this statement, you find even the thought of man's finite mind is creative. Thus man can through the faculties of mind and will become a Co-worker with the Divine intelligence; or by selfishness, sensuality and ignorance, opposing the Divine ideation generate misery and suffering.

Man as a creature of free will has the opportunity to co-operate with Divine law, and thus reap the harmony and happiness of the Divine wisdom, or to oppose; thus generating discord and entailing untold misery on himself in his journey through the manifesting period of life. An understanding of the magical power of thought and will, and its connection with the Divine intelligence, is imperatively needed in the present hour, for our fifth root race Humanity is growing so egotistical; it is in danger of that which overthrew the great fourth root race, whose civilization flourished on Atlantis.

"Man is becoming tall with pride and worshipping God in his own image." Having approached some of the minor mysteries of Nature and suddenly finding himself a master in new fields, he has become dazzled by his perception, and is falling down in worship of himself, substituting his own finite fragment of understanding for the infinite wisdom, he has made unto himself an idol of the mind. He loses sight of the philosophy of finite expression. That a transient finite creature, such as man is in the realm of nature, can only exist as a reflection from the Infinite and eternal, is expressed as a religious teaching in the words "In God we live and move and have our Being." Now if we stop to worship a reflection, or in other words enwrap ourselves in a conceit that shuts out the Universal concept of that all prevailing Spirit, in which

Universes and atoms are equally transient manifestations of its objective, or shadow side, while cosmic ideation, through all enlivening degrees of consciousness down to the informing principle of an atom, is the subjective side of Spiritual expression; if, as I say, forgetting this, we make unto ourselves a false God, an idol and an image; then we worship the works instead of the Creator thereof, and thus we lose the illumination of Spiritual understanding, and wander confused in the darkness of material attraction.

When we lose the Sense of our unity with the all prevailing Spiritual principle, we lose our understanding of brotherhood, likewise we build barriers between ourselves and others and war race against race, and nation against nation. Thus comes the turmoil and strife. We must turn to that "Kingdom within" to find all men are brothers. It is also the mission of Theosophy in its intellectual aspect, to bring about an understanding of the fundamental unity of the great religions of the world.

It also shows man to have lived on this earth for millions of years and to have builded periodically great civilizations; each great civilization reaching at the climax of its development a somewhat higher expression than its predecessors. Yet always faltering and going down from the same reasons, namely, selfishness and man's inhumanity to man.

The beginning of the end has come in a civilization of any race or period when power becomes an oppressor, and material science hinders instead of aids the general welfare; in short, when materialism triumphs over Spirituality. Our civilization will prove no more permanent than those of past ages, though Theosophy, in its historical aspect, gives us a record of the ages that could teach us mighty lessons, if we would but learn. In these few words I have just hinted at the breadth and scope of Theosophy's mission in the present day.

My words, however, can be no authority of the wonder of its teachings. At their best they can only stimulate the searcher after truth to investigate the field that I have indicated holds such priceless treasures. Each man must search out the truth for himself. An occult maxim has it: "An adept is not made, he must become." Ay! become so through the thirst for truth that gives

him the courage for the search and the power of applying wisdom to the mastery of the selfish nature.

KATE BUFFINGTON DAVIS.

HINDU CYCLES AND THE CIRCLE'S RATIO.

IN looking over the interesting volumes of that quaint and curious collection of odd bits of old or mysterious lore, the *Notes and Queries*, edited in Manchester (N. H.) by the brothers Gould, it soon becomes patent, from the number of communications published therein, that even to-day the baffling problem of the circle's ratio or value of π , and its concomitant deduction, the old, delusive, unattainable quadrature of the circle, still fascinate the mind of many earnest thinkers and students, who very honestly try to solve the unsolvable. At the same time, in the same Review, many inquiries have been made about the Cycles of Theosophy. As the two subjects, however different apparently, are intimately connected, our friend and brother, Mr. Marques, wrote for *N. and Q.*, the following article, which we think interesting to reprint, with various needed amendments made by the writer himself.—Ed. M.

Theosophy has brought out much of the esoteric knowledge held by the ancients, especially by the Hindus, on the mysteries of the Kosmos (which was curiously symbolized by a circle with a dot in the center), and on the mysterious relation between numbers and all the phenomena of life. In particular, from the figures published in H. P. Blavatsky's "Secret Doctrine" (II, p. 68, first ed.), which elucidate the Hindu ideas of the duration of Divine and Kosmic manifestations, it easily becomes apparent that they are all based on that very same relation between the diameter and the circumference. This can be demonstrated by taking the ordinary value given for the duration of one Brahma or Creator's age, composed of a hundred Brahmic years—which is decidedly the longest cycle of time ever used by man—and we find what follows in terrestrial years:

One Mahakalpa, or Brahmīc Age, -	311,040,000,000,000,
Plus one year of Brahma, - - - -	3,110,400,000,000,
“ one day-night of Brahma, 1-360th B.’s year,	8,640,000,000,
“ one hour of Brahma, 1-24th of B.’s day, -	360,000,000,
“ one minute of Brahma, 1-60th of B.’s hour, -	6,000,000,
“ one m. second of Brahma, 1-60th of B.’s minute,	100,000.
“ one m. third of Brahma, 1-60th of B.’s second,	1,666 66
“ one m. fourth of Brahma, 1-60th of B.’s third,	27.77
“ one m. fifth of Brahma, 1-60th of B.’s fourth,	0.46
making 314,159,406,101,694 90 - - plus	

The one-hundred-trillionth part of which is

3.141,594,061,016,949.0x

But here we must notice that, among very many divergent valuations, the ratio of diameter to the circumference, or π has been reckoned, as most approximately accurate, between 3.1415926 and 3.1415942, which is exactly the above total of Brahma’s existence, with the exception of a difference in the 7th and following decimals, which could probably be accounted for, so that undoubtedly we may take the above figures of Brahma’s age, as the true Hindu approximation to the value of π . But is it not exceedingly remarkable that the Hindus should have given for the duration of one period of the manifestation of the Eternal Deity, represented by them by a circle, a number of terrestrial years, not only expressing the occult, vital ratio of the circle, but also demonstrating the infinitude of eternal life by the irreducible fractions therein contained which represent the unending stages of manifestation, and thereby also expressing the absolute impossibility of obtaining the definite quadrature of the circle? The exact quadrature would mean that divinity is capable of being finite, while the Hindu idea shows that no sooner one cycle of manifestation is over, another is ready to start, this being also expressed by the saying that “Even one age of Brahma is only one *Nimesh* or one twinkle of the eye of Vishnu-Para-Brahm.” This, then, is one more practical proof of the impossibility of squaring the infinite into the finite, the circle into the square.

A study of the Hindu chronologies, as found in the “Secret Doctrine,” brings out many other startling “coincidences,” and as it was properly said in NOTES AND QUERIES (XII, p. 247),

"there is a remarkable harmonious blending of numbers in all the Hindu epochal periods." Thus all the minor subdivisions are constantly reproducing or intimating the sacred combination of figures, $4321=10$. Then, again, it will be seen that the duration of Brahma's Day and Night, is exactly in millions of terrestrial years, the amount, 86,400 of seconds composing our terrestrial day and night. Another curious point is that the Hindus claim that the Kalpa, or present period of manifested life in our system, began and will end at a certain time when all the planets are in conjunction in one sign of the Zodiac, near a given meridian (that of ancient *Lanka*, which is not the same as the modern Ceylon, but belonged to a now submerged region); this asserted conjunction has long been derided as impossible by western astronomers, but from calculations of a New Zealand scientist, Mr. Samuel Stuart, published in *Lucifer*, and recently reprinted in *N. & Q.* (xii. 69), it is shown not only possible, but quite probable. The interval needed for the combination to be possible is, however, so immense, that it cannot be astonishing that our Astronomers, whose conceptions of time are yet warped by the absurd biblical dead letter chronology,—should have failed to realize it or denied its possibility. And in fact the intervals given by Hindu theories for one age of Brahma are so incommensurable to the human mind, that they are meaningless to most persons, even to Theosophists, who talk glibly about them. Thus, to give an illustration of what simply a day of Brahma does represent, if we take for a unit of time that enormous cycle called the great Sidereal, Orpheic or Pleiadic year, variously computed between 25,868 and 25,920 years, there will be over 166,000 of such years in the interval; and admitting further that the life of the earth lasts for the whole of such a day of Brahma, then in the period of an age or life of Brahma (Mahakalpa), 36,000 of similar Earths would have time to be born, live and die, each of these to be followed by a period of rest (or night) equal to each individual Earth's existence!

But the chronology published in the Secret Doctrine, was not quite complete. The Hindu astrologers say that we are now in the "Shreta Baraha Kalpa," of which 6 Manvantaras, 27 Mahayugas, and three minor ages have already elapsed, with their in-

tervening Sandhyas or periods of rest; this reduced into years, according to the figures of "the Secret Doctrine," and to the explanations of Babu Ishan Chandra Dev, in the *Theosophist*, would show that the present terrestrial world has been in existence, 1, 972, 948, 998 years, during which have taken place on the earth Three full Rounds and a portion of the Fourth Round in which we now exist. The balance of time appertaining to our World in order to reach the allotment of half the present Brahma's Day would be 187,051,002 years more, and after that 2,160,000,000 for the second half, or in all 2,347,051,002 years of further existence. During this further interval, the human evolution has to take place as follows:

(a) The consummation of the 5th sub-race of the 5th root-race to which we belong, this being ruled by the periods of the Pleiadic or Siderial year (S. D. II, 330,435).

(b) The subsequent evolution of the two next sub-races, 6th and 7th, to finish the 5th race (S. D. II, 445).

(c) The evolution of the following 6th and 7th root-races with their 14 great sub-races and numerous families and offshoots to finish the present Fourth Round.

(d) The full evolution of each of the subsequent Rounds, 5th, 6th and 7th, embracing all their races and sub-races, and all the intervening crepuscular periods of rest, at the rate of over 617 millions years for each Round.

Therefore humanity cannot be said to be yet very near to the expected "consummation of the times," or end of the world, although many major and minor cataclysms, marking the various phases of the forthcoming ages and the passage from one race to its follower, and from one Round to the next, will not fail to come in their due time, as they have done before, to destroy old worn out civilizations and make room for their successors. And we have been told (S. D. II, 444, 446), that "In America is now going on the mysterious and silent preparation for the next great sub-race, the 6th, of our cycle." This assertion of the great apostle of Theosophy is becoming quite patent to any who may have observed critically the wonderful development of the American People, not only in numbers and in wealth, but also in "physique." This is especially noticable in California, where the

pioneer roughness and angular features of the East Yankee are fast disappearing, while the new generations are getting quite remarkable for their handsome young men and beautiful young women, among whom the development of psychic faculties—the faculty of the future—is really extraordinary. Thus California is evidently destined to be the birth place of the perfected parents from whom will spring, in the distant future, the new and better race, provided the present generations can resist the evil tendencies towards selfishness and black magic, which loiter around, as the heirloom of the former Americans, the Atlanteans.

A. MARQUES.

BOODH.

THE word Amidabutsa, is a Japanized form of the original Sanscrit or Pali; this literally means Boodh, or Truth.

Boodh in the Western mind generally takes on the form of Gautama, and assumes the dignity of a god in the guise of a man; to the enlightened Eastern mind, however, the word means so much that the Universe alone, can express it, and any attempt to manifest it amounts to nothing more than a symbol, and is not *all* of Boodh. Many enormous statues in bronze and wood, have been lifted high and planted firmly, in honor of Divinity, but not one of them implies more than a manifestation of some attribute of Truth, and he who thinks otherwise has gone far away from the meaning of the Sculptors whose devout minds designed these works of art. To make an abstraction concrete, and to bring it down to the comprehension of the ordinary mind, some symbol seems to be absolutely necessary; in the West, to illustrate Truth, we use pictures and statues, or if not aided by these, the untrained mind supplies them internally and conjures up images, as naturally as it thinks. Even trained minds, (deny it as they will) have their own secret, internal shrines, wherein is an altar, and a god—to go farther, the most subtle thinker that lives or ever has lived, or ever will, gets his conception of abstraction through concretion, and the manifested phenomena of invisible Force, are the only means of his comprehending that unseen CAUSE, which he rightly calls the Noumenon.

In our conceit, some of us who think we have gone deeply into

philosophy, scoff at the so-called idol worshipers, but when we really reach the bottom of the question, we shall find that either there are practically no idol-worshippers at all, or that we *profound ones* must be included in the same category.

What, then, is Boodh, to which all these statues have been erected, both externally and internally? I do not say *who*, but *what*? IS IT a sexed god, of the masculine gender? we emphatically answer, *no*. IS IT the mother principle, personified by the Queen of Heaven? Again we give a negative reply; is it Force, which through material vibration, manifests in physical form? *NO*. What, then, is Boodh? The word has a triple meaning, and implies three things: First, Truth, Reason, or cause and effect. Second, the human consciousness of it. Third, the *person* who is completely aware of the same. Consequently, while the term Boodh is correctly applied to Gautama, it perfectly fits any human being who understands universal reason, not only this, but *every* human being is a Boodh, for notwithstanding his unconsciousness of reason, he has its highest potency, and is governed by it, the only difference being, that the one is conscious, and the other is not. Again, not only man, but each animal that creeps and crawls, each bird that flies, each fish that swims, each insect, seen and unseen, is a Boodh, for he has the same potential consciousness of Reason, and acts more or less according to the same Truth. Still again, each plant is a Boodh, for though it has not the same power of consciousness as the animal, yet it grows, reproduces and dies according to the same Reason which governs us and of which it has a potential consciousness. Finally, each inorganic thing is a Boodh, for though not conscious as higher beings are, yet it is equally governed by the same natural law, and as not only human beings, but the lower orders, are composed of inorganic substance in complex arrangement, we must conclude that each inorganic thing has the potentiality of consciousness, also, because, if it had not a minimum of consciousness, human creatures composed of these combined non-conscious elements, would necessarily be unconscious also. No amount of the accumulation of NOTHING, can make SOMETHING—therefore we understand that all things in the Universe, both animate, and inanimate, are Buddhas, and that the veriest clod has within itself, the potential consciousness of an archangel.

The image of Amidabutsa, stands out then, as a symbol of eternal Truth. Boodh, in its final analysis, is Truth, and Truth is either sleeping or awake in every thing.

That Truth can be conscious of Itself, we know, for do we not live, and are we not aware of the same? To come into consciousness, then, is to find Boodh, and life means something or nothing to us, in proportion to our consciousness of it.

To be thus active and wideawake is to scan the Universe, to mentally poise on the centre, which is everywhere, while we strain our gaze to the boundless boundary, which is nowhere.

To become self conscious is to comprehend the paradox of the One in the Many, and the Many in the One, and *more*, it is to live the life of every thing—to grovel with the worm, and fly to heaven with the bird—'tis the contradiction of "constancy in infinite variety," "'tis the pain of the Inferno, and the ecstasy of Paradise. "Life, life, life," preached Christ—"I came to bring life and immortality to light."

As foreign is this, then, to the generally accepted idea of Nirvana, as day is to night. Boodh, self conscious, is in Paradise, painfully aware of its antipodes, or hell. Boodh, self conscious, walks in the sunlight, but a shadow strides on ahead; Boodh, self conscious, keeps his eye on the north star, while his ship is tossed about by the waves—Boodh reckons with earth, and dwells in heaven, calmly facing the law of necessity, from his vantage point of unity.

Shall we wake up, then, and fight our way through life, that we may get a taste of the very feeling of living, or shall we suffer ourselves to be laid out decently in a polished coffin, and buried in the grave of our own potentiality.

The conscious Boodh, does either, or neither. Having power over life and death, he sleeps and wakes at will; in other words, he ignores the ordinary process of evolution from a gnat to a man, and becomes anything or practically nothing by the exercise of volition.

Gautama was set on fire by the consciousness of his consciousness, as it were; enlightened as to his own possibilities, he became as flame, and all who brushed his garments caught the blaze; it spread over Asia, around the world, and is burning still. Dazed, we

stand with our hand over our eyes, and look forward on the prospect. Once having tickled to life the sleeping possibilities of Being, we find ourselves transported to the road that leads to Everywhere—experiences compound upon themselves, and comprehension grows vast and still more vast. We would be All, were it not, that the being of All would mean to be nothing. Consciousness exists only amid the clash of experience, the friction of variety gives birth to comprehension, and life and *consecutive* experiences, have a synonymous meaning.

He who knows himself to be Boodh, ceases to do, and *is*. To BE, comprehends to DO. Life enfolds its results—Cause and Effect sleep together in each other's arms—the past and Future are *Now*.

The acme of consciousness, is to merge one's own feeling of life into that of another, and *be that other*—this is the supreme enlightenment of Boodh, and means the power to change places with any one or thing for the time, yet with it all, never losing sight of that unit of self, which hovers, as it were, near by, constant and changeless.

The first sign of the wakening of this power in man, is evidenced by that feeling of sympathy, which enables him to lose himself in the environment of his brother, and feel as he feels—he goes farther, he looks out of his brother's eyes and hears with his brother's ears. From man he descends into the animal kingdom, and discovers all the little joys and woes of brute creation, still lower into the world of microscopic life, and participates in the passion of the mite. Or from man again, he rises to some planet, shining brightly overhead, and reads its history in the rocks—or farther still, upon the verge of visible space, where Aldebaran wheels in its mad hurry, towards an unseen goal; he rests himself amid the gods.

The eyes of the full—conscious Boodh are open wide—when man begins to feel his eyelids droop, let him beware, lest down and down he sink into the realms of sleep, till finally, like Somnus he shall lie all day and night stupified by dreams.

I climb to the highest peak of the Himalaya, and sweep all Asia with my glance, where normal vision ceases, spiritual sight begins, and from the source of the rushing Ganges, I see on and on, to the foam-capped waves of the blue deep—yes, farther! across the whole ocean I am looking, even where the waters dash

up on the rocky coast of the Western hemisphere. What! is man the holy Krishna, with eyes turned everywhere? Standing here, isolate, I scan the earth, from north to south, and east to west, and not the surface only, but piercing the dense crust, I gaze down upon its seething lake of fire, and gazing, I read backward, backward, the history of my race.

Then up, I lift my head, and over me, behold blue space, with Time marked out upon the map of heaven in golden stars, and gazing, transfixed by Stellar splendor, I read forward, the destiny of man. The Pine, below me, groans and sighs, while far away, I catch the music of the rustling Palm—one lonely bird cleaves space with sharp, strong wings, and poises midway 'twixt the earth and sky, and watching him, and *ALL*, I whisper, for myself to hear —*THIS, THIS, IS BOODH!*

ANNIE ELIZABETH CHENEY.

THE MODEL PRAYER.

(Extract from a lecture on "Whom Did Jesus Worship?" given by Will. C. Bailey before the Golden Gate Lodge, T. S., San Francisco, Cal., February 14th, 1897.)

Probably we may best judge of whom Jesus worshipped by the model prayer which he gave in one of his calmest and most deliberate moments, and which is commonly known as the Lord's prayer.

"Our Father"—In these words he recognizes the common inheritance of all. This common inheritance in its logical sequence, as shown by the rest of the prayer, is a proof of his recognition of the unity of all in one common spirit of life and does away most completely with the idea of the separateness of the individual.

"Which art in Heaven"—Jesus repeatedly said that the Kingdom of Heaven is within; necessarily then he would have us address that Father which is within us, and that which is within cannot be other than our Self (the Higher Self). Thus our prayer must be our own inward aspiration, and conscious resolve to attain that for which we pray.

"Hallowed be Thy name"—This is indeed a most rigid injunction, or rather self appeal, to keep that consciousness which pro-

ceeding from our innermost soul must guide our outer life into a condition which through all error we must honor as something pure and holy. None can become truly worshipful unless there is within a consciousness which in its ultimate development may become as high and holy as the ideal worshipped; if then there be that divine spark within, how careful should we be to hallow it! The man who truly respects himself will be respected by the world.

"Thy kingdom come"—When we have hallowed our Higher Self we must wish that its domination may be complete through our material life, for then only can we say:—

"Thy will be done on earth even as it is in heaven"—If we realize that heaven is within us and that Our Father (Higher Self) reigns there, our natural aspiration must be that the beneficent guidance be extended to our earthly (material) life. This guidance, when complete, places us in a condition which at any time allows us to enter into the joys of heaven by the means of calm meditation which brings that peace which passeth all understanding, and unites us with ourself, making earth as heaven.

"Give us this day our daily bread"—This should not be construed as a mere request, without reason, for material comforts, but rather as an appeal: "Oh! Self within Self, while I live and exist in the material world, may my inner Self give to my outer Self that perception which will bring the means of subsistence necessary to the growth and development of the soul placed on the material plane to live and learn."

"Forgive us our debts, as we forgive our debtors"—To how many of us this prayer to an external God would be a severe self condemnation, in view of the fact that so few of us are willing to forgive others; how much more severe then must the condemnation be when we address it to our own Self. To forgive means to put away, and how difficult it is for us to put away from our own consciousness the knowledge of our short-comings! yet this is necessary if we would grow. We must first put away our enmities, our condemnations of the failures of others, and then we must cease to dwell upon our own errors of the past and go forward to the next step unburdened with regret, which is worse than useless, for it acts as a drag and prevents further advancement.

“Lead us”—The guidance of the Higher Self, Jesus here recognizes as necessary.

“Not into temptation, but deliver us from evil”—Here temptation is placed upon a par with evil, and only as we recognize this fact shall we obey the guidance of the Higher consciousness within and stay away from everything, in thought as well as in act, which tends to draw us away from the path.

“For Thine is the kingdom and the power and the glory forever”—This is the testimony of Jesus to the permanency of the real Self which does not die with the material body, but which has dominion and power and glory throughout all eternity.

“Amen.”—So let it be! There is a doubt as to whether the model prayer closed thus, but it accords with the other teachings of Jesus, therefore, we include it. There is a much greater significance to this final word of prayer as used among the Christians than they themselves realize. The power of sound to confirm or destroy generative vibrations in the planes of the psychic elements was better understood in the past than to day, and with that understanding Jesus might have advised his students that having formulated a design in prayer it was well to add the resolve “So let it be,” for such is the meaning of the word Amen. The sonorous effect of this mystic word has indeed descended to base uses in this latter day, and it may sometimes be heard as an aid to that mental intoxication which so often accompanies religious enthusiasm in this western world.

It would then seem evident that Jesus did not worship an external God, nor advise his followers to do so, but rather turned his highest meditation within and worshipped that same Spirit of Life which has impelled the hero of every religion, of every moral reform, of every intellectual advancement to the action which has moved humanity a step closer to the realization of the Great Brotherhood.

There is no action so slight nor so mean, but it may be done to a great purpose, and ennobled therefore; nor is any purpose so great but that slight actions may help it, and may be so done as to help it much.—RUSKIN.

THE FORUM DEPARTMENT.

Any person can send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editor. Be careful to write only on one side of the paper.

QUESTION CCCLVI.

What is the Theosophical conception of prayer?

FIO HARA.—Prayer is the intense exercise of the will for the purpose of man's higher development—it is the attempt at union of the true children of Light with the source of ALL GOOD. It is the discipline by which the soul attains to knowledge of all Wisdom; for we know that it was by meditation, or supreme concentration of will, which we may term prayer, that Brahma created the worlds; and it is the identification of this same potency within our own natures that must enable us, in future æons, to expand into an omnipotent force as Saviors of a humanity yet to be born.

Faith in this divine principle of one's own soul causes the development of greater strength of character and power of intuitional vision. As one reaches up towards the "Higher Self" and strives to become one with it, in greater perfectment and harmony, the whole of the lower nature becomes purified and enobled. The grosser desires and elements are thrown off and higher, better ones take their place.

We must remember how strongly thought influences act; so that by continually dwelling upon a given thought—we are, in fact, creating certain forms which, being but the materialized principle of our own consciousness, afford a bridge whereby we pass from the physical to the spiritual values of existence—where all thought is stored for the benefit of any whose spirituality can command it—that real home of man's inner being where is garnered up every aspiration he has ever given to the Supreme Logos of Whom he but forms one, of an infinite number of similar rays.

Few really pray in the Theosophic sense of what prayer itself postulates. It is that unswerving, steadfast holding of thought and mind upon the Divine Self that is within every man, and the transference of consciousness to the plane where such alone manifests. It is the absolute forgetment of the lower self and upraising to-

wards that Higher Triad which may scarcely be said to have been reached at all by the present humanity.

It is the concentration of all energies upon higher things; and so, gradually, man rises above those circumstances which have cumbered his lower personality.

The soul, as it were, is assisted to become less dense, and an upward impulse is given towards unison only with that which is pure and unalloyed with the grosser allurements of earth. Prayer is the struggle for mastery over self, to "renounce the vanities of the world" and rise above its sordid interests. It means to "live in the world but not of the world"—to substitute the union and harmony with the whole, for the more selfish cares which so readily engross us—so that we begin to look upon ourselves as part of an infinite power to be used for the guidance and perfecting of "Those who come up from behind."

QUESTION CCCLVII.

In various parts of the T. S. literature, the consciousness of the Ego—such as we know it in waking—is spoken of as being active during what we term sleep. Why is it then that the body is refreshed by sleep and wakes up without a sense of nerve exhaustion that would necessarily accompany the output of thought-energy on the ordinary mental plane?

M. A. W.—First, let us consider the cause of the fatigue consequent upon an output of mental energy. Does the mind become tired? or is it not, rather, the brain and nerves that get weary? We know that brain and nerves do *not* think but are merely the instrument of the thinker, an instrument formed of sentient lives having a certain consciousness and will of their own. These lives belong to a slower, grosser phase of manifestation than that of the mental or intellectual consciousness—although they can be made to respond to the quicker and finer movements or vibrations of this higher consciousness, but it is with an effort and the effort becomes, at last, fatigue. Note the weariness, the exhaustion that follows the efforts to acquire an art, or to solve new or difficult problems or to concentrate actively for a few minutes or even to follow the thoughts of a very great thinker for any length of time.

"I like Emerson," said one of his admirers, "but he makes my head ache." So with any continuous thinking that requires the brain to be keyed up to unaccustomed pitch. In sleep the thinker or the egoic consciousness disconnects itself, so to speak, from the physical instrument and functions in its own world, in its own subtle form. It is free.

The body, in the meanwhile, its brain and its many nerves rest; they are no longer urged into activity by stimuli from the mental plane, but can re-adjust themselves from that of *prana*, which results from the activities of thinking and doing. In a word, during dreamless sleep there is no nerve exhaustion, for the simple reason that nerves and brain take then no part in the life of the egoic consciousness. When this higher consciousness, this thinking soul of ours, is able to reach the center and there drink of the waters of life, it returns to its prison house of flesh invigorated; and with renewed strength and knowledge it can take up the burden thereof.

A. W.:—To give an adequate answer to this question it is first necessary to examine whether the premises of the questioner, viz: that the consciousness of man is the same during sleep and waking condition, are correct. The true Ego of man, his inner Self, that which reincarnates, also called his individuality, clothes itself in different sheaths, according to its Karmic needs, choosing that body where it has the best possible opportunities for development. These sheaths are at the same time limitations of the consciousness of the Ego; only so much of the real Self can manifest itself as the vehicle will allow, just as the boiler of an engine will only stand a certain amount of pressure. During the day, the will of man propels and controls the engine—the body, keeping up its strength by using fuel—food. After a certain time, the body refuses to act any longer, its tissues and nerves become relaxed and need replenishing; the consciousness, or rather so much of it as was manifested during the day, is unable to use the body any longer; it withdraws itself from the physical body, entering into another sheath, called the astral body. Meanwhile the physical body sinks into what we call sleep. This condition is not one of torpor so far as the body is concerned; it is in reality one

of intense activity. All the waste of tissue during the day has to be repaired during night, and the myriad little lives of which our body is composed, begin their work of reconstruction, rearranging and replenishing the atoms in the cells, so as to be in perfect order for the next day's struggle.

If the separation between the consciousness and its gross vehicle, the physical body, is complete, man wakes up in the morning refreshed and rested, but this is not always the case. The nervous system has to be in a perfectly calm and torpid condition in order that the consciousness may leave it, but if the nerves are unduly excited by stimulants, such as strong tea and coffee, or the ganglia of the brain are set in too violent vibrations by the will or outside thought influences; the required conditions do not follow; the consciousness vainly struggles to free itself from its earthly bonds, unable to manifest in any sheath whatever and the sleeper wakes up exhausted. Another case, different in its working but similar in its effects, is when man retires under the influence of alcoholic stimulants. The alcoholic substance has the faculty of pervading, not only the physical atom, but also the etheric and astral atom. It draws down the etheric body, forming it into a dense shell, preventing the astral particles from joining together outside the physical body. The higher consciousness of man is thus prevented from manifesting itself in the Kama Rupa and the Kamic principles, delivered unto themselves, run riot, causing nightmare, horrible visions, and when man wakes up in the morning, he feels exhausted, his head beating like a sledgehammer from the effects of all the various principles trying to free themselves from these discordant combinations. The same result accrues in a lesser degree from overfeeding the stomach in the evening. All so-called physiological or confused dreams arise from this same reason, that the consciousness of man is unable to completely sever its conscious connection with the physical vehicle.

When the consciousness has left the physical brain and its counterpart, the etheric brain, it resumes its activity in the astral body. Of what nature this activity is, it is not easy to determine, but it is reasonable to postulate that its sphere is much wider on account of the extreme fineness and permeability of its vehicle, also that it is transcendental, independent of time and space to a cer-

tain extent. The intuitional faculties are enormously sharpened and the power of reading in the astral light is required, also the mysterious faculty of prevision. The connection with the physical body is not completely severed, except that the consciousness of the Self does not descend to the physical realm. But the physical and etheric sheaths remain in a passive, mediumistic state, analogous to that of a hypnotic trance; the sleeping brain receives impressions from above which are recorded in its vibrations, sometimes so vividly, that the dreamer speaks and even performs different actions such as walking in his sleep. These curious phenomena of sonambulism give a very adequate idea of at least a part of the consciousness of the Ego and its activity during sleep.

If the Ego is not much developed along spiritual lines, its activity during sleep is mostly of a retrospective character; scenes that have deeply impressed the Soul during the day are reacted with wonderful accuracy. Everyone who has seen Lady Macbeth in the sleep walking scene, will easily understand the moral nature and purpose of such dreams; the astral record never forgets to add anything to the Karmic burden and it keeps nothing hidden. These impressions are generally unremembered by the waking Ego, and, what is important to our question, they do not produce any feeling of exhaustion whatever; on the contrary, the sleeper wakes up after experiences of a somnambulistic nature with a sense of vigor.

The reason of this is that this so-called unconscious cerebration of the brain, does not in any degree interfere with the process of building up, in fact, it is a question, whether a special part of the brain is not reserved for the receptivity of the higher consciousness. Duprel in his "Philosophy of Mysticism," postulates the existence of a special dream-organ and suggests that it is "that nerve system of ganglia with the solar plexus for centre which is still so little understood by our physiology." If the Ego is further progressed in development, it can make a stronger impression on the brain with its thought-currents and so lasting that they can even enter into the lower consciousness during the day. Thus are true visions, prophetic warnings often sent out from the Higher Ego, intended to help the lower Manas—because the fact that we are not conscious of our higher, more complete consciousness is no reason why this consciousness should not include our own.

Of great importance is the last thought before entering into dreamland. If it is of an elevated character, it helps to draw the Ego from its earthly encasement to the higher states of Swapnin, Shusphupti or Turya; and the dreams—when they occur—partake of the same elevated character as the last thought. As we progress, so does the wall which divides our sheaths from each other become thinner, and as we learn better to use our forces, we do not waste so much tissue and less sleep is required. The perfected Adept does not need any sleep at all; he has learnt how to control his different vehicles and how to bring them into harmony with each other.

QUESTIONS TO BE DEALT WITH IN THE NEXT AND SUBSEQUENT ISSUES OF THE FORUM.

The question came up at a Lodge meeting, as to why the chhayas of certain of the Dhyanic Host had their first Karmic punishment furnished through their delay in incarnation. Why were their bodies superior (physiologically,) to their Astral models? and how was it that their progenitors had possessed inferior qualities to others who were plainly shown to have less conscious knowledge and purity than themselves?

A Vision.

Methought I saw a wondrous sight. A Soul had burst its earthly bonds and was rising heavenwards—a translucent shimmering of white and gold. It filled the air with melody and all nature joined in the chorus, the sky-larks and other birds in the air, the beasts on the earth and the devas in heaven, all poured forth their songs, while Aeolus accompanied on his harp. "Hail, hail to thee, Soul, that hast overcome thy fetters! thou art free to wander where thou wiltst, free to share in the heavenly bliss. Hail, hail to thee."

Higher, higher rose the Soul, but at last it stopped, midway between heaven and earth, shining like a star, a perfect, five pointed star. It stood there as if in deep Meditation; all the song ceased and a silence ensued, a silence of awe and suspense. And then a wonderful thing happened. The enraptured gaze of the Soul which had been turned upwards was gradually withdrawn and the effulgent rays of light, the golden aura of the Soul, were spread—downwards, down towards the foggy, dense atmosphere that surrounds the earth. And the Soul turned its face to the earth again and descended slowly—the same way it had come. Then there arose in all nature a cry of joy so tremendous that it echoed throughout the universe, and the Midgaardserpent, that encircles the earth, shook with delight. From man and beast, flowers and ferns, from the oceans deep, even from the pebbles on the beach, arose the same jubilant cry: "Hail, hail; a free Soul has returned to earth, a Saviour is born. Hail, Hail." A. W.

T. S. ECHOES.

SAN FRANCISCO, CAL., Jan. 30, 1897.—During the month of January Golden Gate Branch has had its usual number of meetings beginning with a "Social" the first week. The second week was devoted to "The Path of Discipleship"; the third to "The Immediate State after Death"; the fourth to "The Coming Back" or "Re-embodiment." At all these meetings there has been good attendance and considerable interest shown in the topics under discussion. The members of the training-class have attended regularly and have been studying "Psychometry"; "Atlantis"; "The Cause of Discontent"; "Reincarnation". Portola Hall has been well filled each Sunday evening and lectures have been delivered as follows: Jan. 3, "Man Considered Astrologically," by Miss M. A. Walsh; Jan. 10, "A Pearl from the Faith of Islam," by Mr. C. P. Neilson; Jan. 17, "Theosophists, What They Are and What They Believe," by Dr. G. A. Danziger; Jan. 24, "The Power of Thought in Relation to Humanity," by Mrs. Mary A. Wells; Jan. 31, "The Iliad of India," by Mr. C. P. Neilson. J. C. BRODIE.

TOLEDO, OHIO, Feb. 7, 1897.—The Toledo T. S. has some good news for its fellow-workers. Room 107, the Nasby, centrally located, has been secured for Branch meetings and work. It will seat about seventy-five people and is a very cozy, bright room. It is a pleasure to note the increased attendance of visitors and the enthusiasm of the members. Each seems to feel a deeper, livelier interest in the work now that we have a "home" or centre for the T. S. We are experimenting with a social evening on the first Thursday evening of each month, and one of the features is a "Query Box." These meetings are for the exposition of elementary Theosophy, and to answer any questions relating thereto. Feb. 11th, Mr. Fullerton's paper on "Reality in Theosophy" will be read and discussed. The exchange of lectures between the Branches has been very helpful to our Branch and it ought to become one of the well established activities of the American Section. We feel quite hopeful of the future.

KATE H. MAGUIRE, Pres.

CHICAGO BRANCH, T. S., Feb. 10th, 1897.—The T. S. movement in Chicago, the present winter, has shown exceptional activity. Great interest among all classes has been manifested and a marked increase in Branch membership has resulted. We have had lectures at the rooms of the Theosophical Society by several of our Hindu brothers, all well attended. Our brother, the Brahmacharin, left us Feb. 4th, bound for Los Angeles. He has won the hearts of all who came in contact with him and we part from him with regret. His lectures during January, at Headquarters,

were on the following topics: "The Goal of Life;" "Yoga, What it is and What it is not;" "Steps in Religious Life;" "Possibilities of the Human Mind;" "The Three Great Religions. Their Inner Resemblances;" "Hidden Mysteries of Hindu Life." Tuesday afternoon he held a class for the study of the Bhagavadgita that was very well attended. Virchand R. Gandhi has lectured several times under the auspices of the society to large audiences. The Countess Wachtmeister arrived in Chicago, Jan. 17th, and her time has been fully occupied with Public Lectures, Parlor Talks and Lectures before various societies and clubs. The Theosophists of Chicago gave her a reception at the Leland Hotel, Jan. 22nd, which was largely attended, notwithstanding the intense cold and a snowstorm, Feb. 8th Mrs. Julia A. Darling gave the Countess a reception at her house. She leaves here the 12th, to give a Course of Lectures at Streator, Ill.

D. W. B.

CHICAGO, Feb. 12th.—The Shila Branch has gained a new interest since the arrival of the Countess Wachtmeister. We meet weekly in the home of the President, Mrs. J. A. Darling, whose guest the Countess is. The Countess' "Talks" to the members are very forceful and instructive. She has great power, and a wonderful intellectual grasp of her subject, and impresses her audiences wherever she is heard. She gave to the Shila Branch the proceeds of one of her lectures, and the Branch voted to expend the sum in the purchase of books. The library is assuming greater proportions, and as the books are loaned without charge to members and others desirous of learning Truth, the Branch has reason to feel that duty in the way of disseminating Theosophy to earnest seekers, is being put into practice. The teacher, Mrs. M. L. Brainard, never fails or dissappoints in giving out spiritual and intellectual truths as the members are fitted to receive them. A study of "The Growth of the Soul" is now in progress. Pandit Lallan of India instructs some of the members in the Bhagavad Gita, and has a class in Sanscrit also. The Brahmacharin Bodha Bhikshu has departed for the Pacific Coast; and no doubt Californians will be highly edified by his spiritual and intellectual lectures.

A. WANN. Sec'y.

SPOKANE, WASH. Feb. 11th, 1897.—The work done by our Lodge in January has been very satisfactory, and our public meetings every Sunday afternoon in Oliver Hall continue to be well attended by the public. Many of the spiritualists of the city are becoming interested in Theosophy, and attend our meetings regularly. On the 7th Jan. Mr Joseph Cullen, our Vice-Pres., read a most interesting paper on "Saviours of the World in the Light of Theosophy"; on the 14th, the President lectured on "The Origin and Evolution of the Universe and Man in the Light of Theosophy"; on

the 21st Mr Cullen lectured on "Death, and the Necessity of Death", and on the 28th the President again lectured on "The Law of Karma". The leading morning daily, the *Spokesman-Review*, is very liberal towards our Lodge in the way of giving us space; it gives us from a quarter to a half column of space every Monday morning. At the end of each lecture, the meeting is thrown open to questions. A great many people ask questions on all sorts of points in connection with Theosophy. We have now procured a copy of the "Secret Doctrine", and are delving into its mysteries. After its perusal and study we hope to spring some wonderful things upon the unsuspecting public, particularly upon the orthodox clergy. We sell quite a few theosophical books at our Sunday afternoon meetings. This we regard as very important.

JNO. MACKENZIE, President.

MINNEAPOLIS, Feb. 2d, 1897.—Yggdrasil T. S., a Scandinavian Branch of the Theosophical Society was formed in Minneapolis under the vivifying influence of the Countess Wachtmeister's presence. The officers of the new Society are: Mr. Niels Juel, President; Mr. Thom. A. Netland, Secretary; Mrs. Ida Johnson, Treasurer and Miss Agnete Johnsen, Librarian. Yggdrasil T. S. is holding public meetings every Sunday afternoon, where translations of Annie Besant's "Man and his Bodies" and other papers are read. Sunday, Jan. 17th, we had the pleasure of listening to a paper on "Practical Theosophy," by Mrs. Catherine J. Staple; member of "Ishwara," the American T. S. in Minneapolis. We have 12 members; all seem to be earnest students, and we have the best hope for the future.

NIELS JUEL, Pres.

LOS ANGELES, Feb. 19, 1897.—The members of Harmony Lodge, T. S. consider themselves particularly fortunate in having with them the Hindu Bodhabhikshu, of the order Brahmacharin, best known to theosophists, perhaps, as co-translator of the Upanishads with G. R. S. Mead. He arrived in Los Angeles about ten days ago and is the guest of Mr. and Mrs. E. P. Halseth. A systematic course of work has been planned consisting of public lectures every Sunday and Wednesday evenings, and a class in the Bhagavad Gita every Sunday afternoon, besides parlor talks at private residences. A much larger hall than the Headquarters of the Lodge was rented for last Sunday evening, but though every foot of space was utilized to the utmost, it proved entirely too small to accommodate the crowds that came to hear the lecture on "Christ in the Hindu Light;" therefore for the next meeting a hall with a seating capacity of about eight hundred has been secured, the subject for that evening being "The Vedas, the Revelation of the Hindus." Of Bodhabhikshu's ability as a lecturer one cannot speak too highly. That the public share this opinion is shown in the

fact that the same faces are seen at every one of his lectures. The Gita Class promises to be specially interesting and many demands are being made by the public for Mrs. Besant's translation which is specially recommended by the Brahmacharin. No admission fee is being charged to any of these meetings, such being the desire of the lecturer; thus all may hear the truth.

HATTIE RANDOLPH, SEC'Y.

PASADENA, CAL.—Unity Lodge has little to report in the line of public lectures and open meetings as its sister Lodges have, but it can report most fervently its power to study Theosophy, and its unflinching loyalty to the parent society. Since its birth in July 1896, weekly meetings have been held with good attendance and five new members added to the charter roll of eight. The Besant manuals and Mr. Sinnett's "Growth of the Soul" have furnished subject matter for study and discussion. Several members of the Lodge belong to the E. S. T. and the Secret Doctrine Class, which heightens the general interest of our work. A class for the study of Sanskrit is progressing under the able teaching of Dr. F. L. O. Roehrig, late Professor of Sanskrit in Cornell Univ., a sincere Theosophist and an honored member of Unity Lodge. The Theosophist, Lucifer, and six copies of Mercury find their way to Unity members. A well stocked library of Theosophic and Occult works are freely circulated to all who express an interest in the teaching. Our meetings are exceptionally harmonious, and visitors are admitted per invitation of the Lodge. A visit from the Count Wachtmeister, while staying in Los Angeles, was highly appreciated by Unity Lodge. The coming of Mrs. Besant is looked to with eager interest. Unity Lodge hopes to give Pasadena an opportunity to hear her lecture.

S. E. M.

SEATTLE, WASH., Feb. 10th.—Ananda Lodge has been very active during the past month. A very pleasant social was held at the home of Mrs. A. G. Salmon. The members invited their friends to enjoy with them the music and recitations which were the principal features of the evening. Two meetings were held at the home of one of the members in the suburbs of the city. M. Barnes presided and presented Theosophy in his usual lucid style. These meetings are intended especially for people who know little about Theosophy and we feel they are a very important part of our work. One new member has joined us, making 36 in all. We enjoyed a visit from brother P. D. Mehta of Bombay, who was stopping in Seattle for a few days. A lecture course has been arranged and topics assigned to members to prepare papers for the Sunday meetings during the next two months. The members are working harmoniously and we all look forward with much pleasure to the coming of the Countess Wachtmeister, Mrs. Besant and Miss Willson.

HARRIET C. STEIN, Sect'y.

SHERIDAN, WYOMING, Feb. 15th.—The Sheridan Lodge, T. S., formed last month, is progressing favorably. Our membership is 32, and the officers elected are: F. Herbst, President; Chas. Fuer, Treasurer; Mrs. Dr. Simpson, Secretary, and H. A. Coffeen, Librarian. Some of the members live out in the country and drive in during stormy nights to attend the meetings. We have taken up "What is Theosophy," by Mr. Old, for study, and we read and have it explained page for page. We soon hope to take up more advanced work and to have a class ready for training. We have gone in with a determination for study and self-improvement. We meet every Thursday evening.

W. D. WRIGHTES.

The Countess Wachtmeister has been very active in Chicago and reached a great many people with her lectures. On the 12th of Feb., she gave two lectures; in the afternoon to the "Friday Tea Cup Club," and in the evening to "The Neighbours," both of which were highly appreciated. After a short visit to Streator, Ill., the Countess is now back again in Chicago, recovering from a slight chill. On Saturday, the 27th, the Countess is announced to speak at the anniversary meeting of the Women's Club, one of the oldest and most important institutions in Chicago, and she has been specially honored by being selected as the only speaker on that occasion. The Countess leaves Chicago on the 28th of Feb., visiting Charlotte, Mich. and Detroit and will reach New York in time to join Mrs. Besant.

Mrs. Annie Besant is expected to arrive in New York about the 10th of March, and will lecture in that city on the 14th, 21st and 28th, and in other cities near by between these dates. Then she will proceed south and west, visiting Philadelphia, Baltimore, Washington, D. C., and other prominent cities. Further details of Mrs. Besant's tour will be sent to all the lodges as soon as they are definitely arranged. Mrs. Besant will probably reach San Francisco about the first of May.

The twenty-first annual convention of the Theosophical Society was held at Adyar, Madras, and it was in every way a success. The main feature of the convention was, of course, Mrs. Besant's lectures, which were overcrowded and a great many people had to stand outside. The subjects were, "The great religions of the world." At the anniversary meeting, held at Victoria Public Hall, Madras, the speakers were Mr. Rama Chandra Row, a sub judge and one of the oldest members of the society, Professor Richardson, who has left his position as Professor of Science at a University to join in the work of Theosophy; Mr. Bertram Keightley, the general Secretary, Indian Section, T. S.; Mrs. Besant, who testified in an eloquent manner to the great services rendered by the President Founder, H. P. B.'s

colleague; then Colonel Olcott spoke himself, saying that he had had his hand on the plough for the last 21 years, that he had proved his loyalty to the Society by his deeds and he hoped to keep his consistency to the end of his life. The prospect of the Society was brighter now than ever, not least as the means of reviving Hinduism and Buddhism. Buddhist national schools were established all over Ceylon and he hoped that the system of Hindu national schools would soon become an accomplished fact.

Colonel Olcott writes that the main pillar-hall at Adyar is going to be considerably enlarged and a huge platform built at the entrance, to extend across the roadway. That will in some measure prevent the frantic struggle for accommodation at Mrs. Besant's lectures.

ROME, ITALY, Jan. 1st. The Theosophical lending library, formed by the Countess Wachtmeister two years ago, has now been removed to a central location at 40, Via Lombardia, and is fortunate to have as its librarian, Mrs. A. C. Lloyd, from London, well known from the time she used to be the matron of H. P. B.'s Bow Club for factory-girls in London. A T. S. lodge is now being formed here, and will have its own journal.

BOOK REVIEWS.

LUCIFER FOR JANUARY—Good wishes and good will for 1897 from "The Watch Tower" which also discusses "Psycho-automatism," otherwise mediumship, and whether the fishing ground of the Azores, lately discovered, may not be a peak of ancient Atlantis. Dr. A. A. Wells writes on "Evolution and Catholic Dogma." "Sankhya Philosophy" is continued. "Among the Gnostics." In this number Mr. Mead takes the reader into the beginnings of Christianity and describes the Essenes and Ebionites, their life and basic principles. "The Unknown Philosopher," (continued) by Mrs. Cooper-Oakley, presents the outer life of Claude St. Martin. Every one who fancies that Theosophy holds no solace for the sorrowing, no comfort for those fettered by limitations, should read "Invisible helpers," by Mr. Leadbeater, and that person will forthwith change his opinion. "Theosophy and Science," by Prof. John Mackenzie. The writer shows by citations from the works of leading scientists that "there are evidences on every hand to-day that the evidences of materialistic philosophy is rapidly passing away," and that the fundamental scientific concepts of "Conservation of Energy, and the existence and reality of Unseen forces are essentially Theosophic."

SOPHIA, Vol. 5, No. 1.—The journal of the T. S. in Spain is published monthly in Madrid and is now in its fifth year. The initial article is an-

exhaustive review of its past publications, and an earnest appeal to its readers to study diligently the grand truths of Theosophy, beginning with elementary books, such as "The Key to Theosophy," and "What is Theosophy?" Several pages are devoted to "Man and his Bodies," by Annie Besant, and to "Devachan," by C. W. Leadbeater. A continued article on Astrology, over the nom de plume of "Helios," is replete with Zodiacal signs and symbols, and is an instructive treatise to those interested in Astrology. An account of that famous adventurer, Count Saint Germain, by H. P. B., together with reviews and an interesting discourse on the Theosophical movement in India and America complete the contents. The editor is evidently a deep student of Theosophy, and it is gratifying to find that a journal of this character, meets with support and success in a country so conservative and ultra-catholic as Spain.

A. H. T.

MODERN ASTROLOGY, now published in London, Eng.—The editor of this periodical and his associates, all true Theosophists, some of them pupils of Mme Blavatsky, have undertaken the herculean task of purifying and rehabilitating astrology. They are doing their work nobly. The November number opens with "The Esoteric Side of Astrology," from which we quote some sentences that give the key-note of the magazine. "It is this power of the spirit that moves all things, and while we fail to recognize it we are dealing only with the outside expression of its power. The practical side of astrology deals with the results but the esoteric goes into the causes. And now it is the grand privilege of modern astrology to unite these two. Once again will the head and heart be united." The article "Reincarnation" is written in a breezy, effective style and addressed to the ordinary man. "A Simple Method of Instruction in the Science of Practical Astrology" (continued) gives a clear yet profound insight into the mystery of life as recorded by the stars and its style makes it interesting even to the ordinary person. "The Theoretical Basis of Astrology," by Alan Leo. Chapter 10 treats of the Signs and Planets and Theosophists will find many valuable hints herein. Very interesting is the presentation of "Phrenology, Temperament and Astrology" (continued), showing that the law of correspondence obtains in bone, tissue and cell of the human body. "Curious Horoscopes," "Monthly Predictions," "Correspondence," Student's Corner, complete the number.—Modern Astrology is the official organ of the Astrological Society.

Received: *Le Lotus Bleu*, containing a sketch by Amo, entitled "The only way," and several translations, Forum dept., etc. *The Vahan*, *The Brahmacadin*, *The Mahabodhi Journal*, *Rays of Light*, *The Thinker*, *The Theosophic Gleaner*, *The Arya-Bala Bodhini*, *Awakened India*, *Die Uebersinnliche Welt*, *Teosofisk Tidskrift*, *Notes and Queries and Theosophy in Australasia*. No Theosophist this month!

THE CHILDREN'S CORNER.

[This Department will be devoted exclusively to children ; questions and answers from Lotus Circles on Theosophical Subjects are invited and will receive special attention.]

THE FAIRY NECKLACE.

[Continued.]

Now, my young readers, I know you will be interested in another trip to fairy land, made by our heroine, Esbeth. Fairies do not like people to abuse their favors nor to worry them with too many wishes. Esbeth knew of this trait and, therefore, refrained from wearing her magic gift; but when at last the wish she made in fairy land, came true, she could no longer resist.

"I must thank my dear fairy," she said. Thoughts wont do, I must thank her my own self."

That night, she took the necklace out of its box, kissed it and put it round her throat.

"I hope my own fairy will come—Do come, lady fairy."

Soon she fell asleep and awoke in fairy land, the beautiful lady by her side.

"Oh, thank you, thank you," cried Esbeth, not merely with her lips, but eyes and hands, yes, and her nose said thank you. This time Esbeth noticed more carefully the wonders around her. The flower people especially interested her, they seemed so busy and happy.

"You love the flower people," said the fairy.

"Oh, yes, indeed; I love them, but I cannot tell what they are saying, yet I am sure they are talking," answered Esbeth.

"Take my hand," said the fairy. Then immediately, Esbeth understood what the flowers said, just as if she had been one of the flower people all her life.

"There's an earth child," cried a daisy.

"Hush," said a Johnny-jump-up, "it isn't polite to talk of people in that way."

"I beg pardon," spoke the daisy, blushing, "but she can't tell what I am saying, she's an earth-child."

"Don't you see she has hold of the fairy's hand?" said a larkspur, reprovingly.

Then a dainty Marguerite implored, with many a sigh, her

neighbor, a golden poppy. "Please tell her, kind gold cup, that I dread earth children, because they hurt me so when they pull me to pieces."

"Why not tell her yourself, Lady Marguerite?"

"Oh, you are so bold, bright poppy, and earth children love you."

"Not more than I love you, sweet Marguerite, and naughty children shan't pull you to pieces any more when I am near," exclaimed Esbeth. Just then merry peals of laughter tinkled along the air. Esbeth turned to see whence came the merriment.

"It's that sunflower's cup. They are always laughing. So many together, you know."

This from the iris, and Esbeth was going to ask what she meant, (for the answer was not very clear) but just then the fairy palace up-rose before her eyes and made her forget everything. It seemed more beautiful than ever.

Esbeth and her fairy guide entered the court of the Fountain, but after one glance at it the fairy led the way through a corridor into a palm garden. A few steps forward and Esbeth stopped in sheer amazement. "Oh! Oh! how lovely!" but words failed her. With clasped hands and eyes glistening with pleasure she stood before, well—what do you suppose? Now, arouse your imagination and let it picture to you a big piece of a California sky in its brightest and deepest blue, fashioned into a domed temple with arched facades, pillared porticos, and cool, inviting cloisters. Can you see it? The walls, the roof, the pillars seemed to breathe and glow with living light. Sometimes shadows flitted o'er them, like fleecy clouds, deepening the blue by contrast or again a flush of rose quivered through the blue depth, and once, while Esbeth gazed upon it the blue melted into green and amber.

"It is singing," said the fairy. Just then sounds of music reached their ears and Esbeth turned to the fairy, her eyes asking to go into this lovely place.

"Yes, we are going in, dear, this is our school. Open, door." The fairy sang this command and immediately the door obeyed.

Slowly, silently it turned on its hinges and Esbeth found herself in the fairies' school room.

You think, perhaps, that fairies don't go to school; well, they do, and they have grades just as we do, only there's a difference.

The fairy of the necklace had taken Esbeth to the class that corresponded (as a fairy grade could correspond) to her own grade. The first thing she noticed was the absence of books.

"How do they learn their lessons?" queried Esbeth.

"Watch," replied the fairy. The walls of the room seemed to breathe just like the outside of the building; but here the color was of bluish green out of which pictures came, grew, faded away, then came again but always different. Most of the pictures were of children, earth children, and among them Esbeth saw many of her companions.

But I must not stop to tell you about these pictures, let us see what is going on.

There were several fairy pupils in the room, all gathered round a very large crystal globe by the side of which stood a majestic looking fairy in robes of changeable green and gold, and in her hand a silver wand. When Esbeth came in, this very stately fairy waved the wand in greeting and all the pupils came forward to welcome her.

Esbeth then noticed that each of the pupils carried a small crystalline globe or ball and no two were exactly alike in color.

"What are those balls for?" thought Esbeth—instantly several voices answered; "you will see, you will see."

The teacher or rather the leader of the fairy band waved her wand for silence. In a moment you could have heard yourself think, so quiet was it. Then there appeared on the large crystal globe the words, "Number Lesson" and under these words a problem in proportion. "Oh dear," sighed Esbeth, "it's arithmetic. Do fairies have to learn sums?"

"See how they do it," whispered the fairy.

Esbeth looked round the class; each pupil was intently looking into his or her globe, so intently that brows knit and rosy lips puckered up in the effort. At last one, whose globe looked much clearer and brighter than those of the others, stood up and went towards the large crystal globe, all the time looking steadfastly at the small globe in her hand. She then began to sing the problem in a clear, soft voice, and as she sang the numbers they came out, each one in beautiful colors, in the large crystal; and these tinted numbers blended into multiples, divisors, quotients

and so forth, just as if they were dancing; while sweet music rose and fell in rhythmic waves, chords resolving one into another with the blending colors until the problem appeared in all its working, as a beautiful picture of color, form and music.

Esbeth was so delighted that she clapped her hands which made the fairies laugh outright.

"And I understood it all too. How I wish I had one of those globes."

"You have one," said the fairy.

"I—but where? I have never seen it," exclaimed Esbeth!

"Because you have not looked for it. You read so much, you earth-children, you can't see it," said a boy fairy.

And then followed more lessons and study, sometimes the lesson to be studied appeared in the wall as a series of pictures; as for instance in the metamorphoses of a Drop of Water, and the pupils reproduced the different scenes on their crystal balls.

Esbeth never could tell all she saw in that visit which ended all too soon. When the fairy kissed Esbeth good night, our little girl begged for one of the magic globes. "Please do let me have one, I will never ask for anything more."

"My child" replied the fairy smiling, "it is useless to give you something that you already have. You do possess a magic globe and quite a nice one. If you looked into it when you get puzzled instead of asking so many questions you would soon be a very wise little girl."

"Then may I come again to fairyland?"

The fairy smiled a yes, then all faded away, and Esbeth was once more in her cosy little bed fast asleep.

All next day she kept repeating to herself the words of the fairy.

"You possess a magic globe."

"Well if the fairy says so it must be true, but where is it?" queried Esbeth.

"Wherever it is I will find it." And find it she did, though it was a long time first, and by its aid she kept at the head of her class and grew into a clever little woman.

She often made visits to fairyland, thanks to the necklace; but she could not remember what she saw and heard there; however, when bright ideas come to her, she always says—

"Ah; I learned that in fairyland."

AUNT MAY.